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197 it includes the most classical Turkic dialect, namely Uigur. The dialects of Jagatai are:

(*a*) Uigur,
(*b*) Koman,
(*c*) Jagatai (Chagatai),
(*d*) Usbeg,
(*e*) Turkoman,[1]
(*f*) Kazan.

The dialects of Tatar are:

(*a*) Kirghis,
(*b*) Bashkir,
(*c*) Nogai,
(*d*) Kuman,
(*e*) Karachai,
(*f*) Kara-Kalpak,
(*g*) Meshcherak,
(*h*) Siberian.

212 The first mention in Chinese documents of the fact that the Uigur, the Tu-kiu, and the Kirghis use the same character, occurs in a passage relating to the fourth century A.D. The earliest specimens known to us of the Turkic-Uigur language and characters are the inscriptions on the burial mounds in the Yenisei valley, dating from about the seventh century A.D. The late Professor Donner,[2] who has left us a study of the origin of this alphabet, suggests that some early phases of old Turkic writing are still missing, and may possibly be found west or south of the Minusinsk inscriptions, for the inscriptions found to the east of Minusinsk along the River Orkhon in Northern Mongolia are later than those of the Yenisei. The reason for such a supposition rests on the fact that the script adopted by the old Uigur Turks was of Aramaean or Proto-Pehlevi origin, of the type employed during the dynasty of Arsasides in Parthia (third century B.C. to third century A.D.). It is not clear, pending further

[1] According to some scholars Turkoman belongs to the Western Turkic linguistic branch, and thus stands near to Azerbeijan and Osmanly. See A. Vambéry, *Das Türkenvolk*, p. 86.

[2] O. Donner, 'Sur l'origine de l'alphabet turc du Nord de l'Asie', *J. Soc. Fin.-Ougr.*, 1896, XIV, pp. 1-7, 21-71.

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discoveries, who used the Aramaean characters during the three or four centuries which divide the time of Arsasides (whose power was destroyed by Ardashir, founder of the Sassanian Empire in 220 A.D.) from that of the Yenisei inscriptions. The assumption is that in some remote parts of the Sassanian Empire the Aramaean characters still continued to exist for some time, and that the earliest Turkic writings are still undiscovered. In any case, Professor Donner was disposed to take the Aramaean rather than the Indo-Bactrian or Kharosthi as the prototype of the Yenisei writing.[1] The popular opinion current until recently, however, was that the Uigur obtained their written character from the Nestorian monks, who exercised considerable influence in Turanian lands from the fifth century A.D. onwards, and who themselves used a Syriac language. Though the influence of the Nestorian missionaries was doubtless very profound, and though their language was probably known to some of the Turks, especially to the Uigur and the Kirei, the Yenisei inscriptions seem to have been modelled on a Semitic writing more primitive than the Syriac of the fifth century A.D., or even than the character in use during the latter part of the Arsasides dynasty, i.e. the third century A.D.[2]

Here must be mentioned a suggestion coming from

[1] Professor E. W. K. Müller, of Berlin, advances a theory that the Uigur character, especially in its most archaic form, is an adaptation of the Soghdian ('Uigurica', *Abh. Akad.*, Berlin, 1908–10). M. Gauthiot, accepting this, says that the distinctive character of the Uigur inscriptions is due to the adaptation to the old Turkic language of the phonetic system of a quite different type of language, viz. North Iranian and Soghdian (R. Gauthiot, 'De l'Alphabet Sogdien', *J. A.*, Jan.–Feb., 1911, p. 90).

[2] O. Donner, *op. cit.*, p. 67.

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212 the Russian and Sibiriak ethnographers of Central Asia.[1] They would derive the old Turkic character from the clan-crests, called *tamgas*. There is no doubt that some letters of the Yenisei and Orkhon inscriptions bear a close resemblance to various *tamgas*, but the influence may equally well be regarded as reciprocal, until it is proved that the Turkic *tamgas* are more ancient than the Aramaean character.

But, on the other hand, it is quite obvious that the *pisanitsy*, or pictographic writings found in various parts of Turan, are to be connected with the *tamgas*, and that they represent the direct influence of environment rather than that of an imported culture.

538 Until the discovery of the Yenisei inscriptions the oldest Turkic-Uigur document was the famous *Kudatku Bilik*, translated as 'The Art of Reigning' (L. Cahun[2]) or as 'The Book of Joy-giving Knowledge' (A. Vambéry[3]). It is an ancient poem, imbued with the spirit of Islam, written in 1069 (or perhaps in 1076), that is to say during the dynasty of the Ilekids, and ascribed to Yūsuf Khass Hajib. It was found in Semirechie.

[212] The Turkic-Uigur writing was in use sporadically among the Volga and Bokhara Turks until the fifteenth century.

[197] As monuments in Jagatai proper, a dialect akin to Uigur, may be cited the Memoirs of Baber the Moghul in the sixteenth century, and the History of Abul Ghazi in the seventeenth. The Memoirs of Baber have been

[1] N. A. Aristoff, *Attempt at an Explanation of the Ethnic Composition of the Kirghis-Kaizak*, &c., pp. 410 ff.; N. Mallitski, *On the connexion between the Turkic 'tamga' and the Orkhon characters*, 1897-8, pp. 43-7.

[2] L. Cahun, *L'Introduction à l'histoire de l'Asie*, p. 45.

[3] A. Vambéry, *op. cit.*, p. 322.

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frequently translated into many European languages.[1] The poet who perhaps most enriched the Jagatai literature was Mir Ali Shir Navaï, who lived during the Timurid dynasty.

It is interesting to note that among the latest documents in the older form of the Uigur written character are some letters sent by the Mongol Khans of Persia in the thirteenth century to the Pope of Rome, Philip le Bel King of France, and Edward I King of England, the object of which was to arrange an offensive alliance against the Saracens. There were as many as six Embassies exchanged. A number of the letters were written in Uigur with Latin translations, and the original Uigur manuscripts of some of these were found by M. Abel Rémusat in Paris.[2] It is possible that the

[1] The translations in English are as follows:

'Memoirs of Zehir-ed-Din Muhammed Baber, Emperor of Hindustan, written by himself, in the Jaghatai Turkic, and translated partly by the late John Leyden, partly by William Erskine', London, 1826.

'The Memoirs of Bābur; a new translation of the Bābur-nāma, incorporating Leyden and Erskine's of 1826 A.D.', by Annette S. Beveridge, London, 1912.

'Memoirs of Baber, Emperor of India, First of the Great Moghuls, being an abridgement with an introduction, supplementary notes, and some account of his successors', by Lieut.-Col. F. G. Talbot, London, 1909.

[2] Abel Rémusat, 'Mémoires sur les relations politiques des princes chrétiens et particulièrement des rois de France avec les empereurs mongols', *Mém. de l'Acad. des Inscr. et Belles-Lettres*, Pt. I, vol. vi, pp. 396–469; Pt. II, vol. vii, pp. 335–431. See also T. Hudson Turner, 'Unpublished Notices of the Times of Edward I and of his Relations with the Moghul Sovereign of Persia', *Arch. Jour.*, VIII, London, 1851, pp. 47–50; I. J. Schmidt, *Philologisch-kritische Zugabe zu den von H. Abel Rémusat bekannt gemachten in den königlich-französischen Archiven befindlichen zwei mongolischen Original-Briefen der Königs von Persien Argun und Oeldshaitu an Philipp den Schönen*, St. Petersburg, 1824.

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originals of those sent to England may yet be found in some British collection. Some of the envoys were Uigur priests of Nestorian religion.[1]

Religion.

Among the Iranian Turks in Turkestan the almost universal religion is Mahometanism. Its adherents form 99 per cent. of the Turks in Ferghana (Kokand), 93 per cent. in Samarkand, 96 per cent. in Syr Daria, and 88 per cent. in Transcaspia (1897). They are mostly Sunnites, and of the Hanifite rite. It is recognized in the Mahometan world that nowhere else is there such strict adherence to the Koran and the Sunna as in this region, nowhere else are there so many religious orders and so many saints. This contemporary religious fanaticism, however, does not play the cultural rôle which it did when Mahometanism was introduced into this region in the tenth and eleventh centuries, as a rival to the earlier influences of Buddhism, Christianity, and the well-developed local animistic religion. At that time, under the influence of Iranian culture, Mahometanism meant also the development of science and art, literature and architecture. The present theologians of Turkestan have banished from their religion everything which is not in accordance with strict devotion and

[1] The Uigur manuscripts known to exist in European libraries are:

Kudatku Bilik (copy made in Herat in 1439) (Wiener Hofbibliothek).

Légende de Oghus Chan (Library of Charles Schefer of Paris).

Teskere-i-ewlija (Bibliothèque Nationale).

Miradj nameh (Berliner Bibliothek).

Yarlyk of Temir Kutlug (Wiener Hofbibliothek).

Yarlyk of Toktamysh (Moscow Library).

Application of the envoy of Chami, Babeke, to the Chinese Emperor, with Chinese translation (Asiatic Museum, Petrograd).

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172 of this region seems to be a continuation of the Bronze Age in another material. It is only in the late Iron period that new forms appear,[1] and hence it is probable that while the early Iron was evolved by the people responsible for the Bronze culture, the late Iron culture may have been brought by some new-comers, possibly, though not necessarily, of another race.

The honour of having first deciphered the Old Turkic inscriptions belongs to the Danish scholar Professor Vilhelm Thomsen, of Copenhagen,[2] working in 1893, and the investigation was continued by Professor Wilhelm Radloff of Petrograd[3] from 1894 onwards.

172 The Yenisei inscriptions are chiefly funeral tributes to
212 deceased Khans or *Khagans* of the 'Kyrgys' (Kirghis); those of the River Orkhon in North-West Mongolia, which, judging from the more finished form of the writing, are of later date, contain historical and ethnographical information, and are ascribed to the Tu-kiu. Thus our knowledge of the Turanian Turks, which has been obtained by analysing the often confusing annals

[1] W. W. Radloff, 'Siberian Antiquities', *Materials for the Archaeology of Russia*, St. Petersburg, 1888, 1891, 1894, 1902; *Aus Sibirien*, vol. II, chap. vii; F. R. Martin, *L'Âge du bronze au. musée de Minoussinsk*, Stockholm, 1893; D. A. Klements, *Antiquities of the Minusinsk Museum. The Remains of the Metal Ages*, Tomsk, 1886; I. P. Kuznietsoff-Krasnoyarski, *The Minusinsk Antiquities, Copper, Bronze, and Transitional Periods*, Tomsk, 1908; J. R. Aspelin, *Antiquités du Nord Finno-Ougrien*, Helsingfors, 1877.

[2] *Inscriptions de l'Iénissei recueillies et publiées par la Société-Finlandaise d'Archéologie*, 1889; *Inscriptions de l'Orkhon recueillies par l'expédition finnoise 1890 et publiées par la Société Finno-Ougrienne*, 1892; V. Thomsen, 'Inscriptions de l'Orkhon déchiffrées', *Mém. Soc. Fin.-Ougr.*, V; N. Yadrintseff, *Ancient Monuments and Inscriptions in Siberia*, Literary Collection, 1885.

[3] W. W. Radloff, P. Melioranski, &c., *Collection of Documents of the Orkhon Expedition*, 1897.

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of Chinese historians, has been amplified, and difficult points to some extent cleared up, by the interpretation of these inscriptions.

The older type of inscriptions is engraved; the later type is written on the stone, in some cases even in colours, but the art of using colours was apparently introduced by the Mongols and the Chinese. The Orkhon inscriptions are bilingual, the second language being Chinese.

The richest collections of objects of both Bronze and Iron cultures are to be found in the Minusinsk Museum, and in the Petrograd and Moscow Museums. Next to these come the Museums of Tomsk and Krasnoyarsk. The beginning of the excavation of the kurgans dates from about 1881; among the last thorough investigations are those of A. M. Tallgren (1915) in the Minusinsk region, and of A. V. Adrianoff in the Uriankhai country.

Several attempts have been made to classify the various types of kurgans. Radloff[1] distinguishes as many as ten types; these, however, are not sufficiently clearly differentiated to admit of their being referred to ten distinct cultures. A broader division, based on the more apparent external differences between them, is into two groups. The graves of the first group have their surface level with the surface of the ground, and are surrounded by quadrangular stone slabs. They are usually associated with the Bronze culture, and the implements they contain are such as would be characteristic of a more or less settled population. The graves of the second group are covered with a raised mound, and are often surrounded by high slabs of stone resembling monoliths, which sometimes reach a height

[1] W. W. Radloff, *Aus Sibirien*, vol. II, pp. 68-143.

103 The Russians who first colonized this country, from the north took up the name Yenisei from the Tungus, whom they met first; they came in contact with the Southern Turks only after they had subjugated the Tungus. But even now, in the upper Yenisei region, the Yenisei is known as the Ulu-Kem, which again is formed by the junction of two streams with Turkic names, Bii-Kem (Bei-Kem) and Kha-Kem (Hua-Kem). These names recall the terms for the two chief rivers of the Altai, Biya (Bi) and Katun (Khatun), which were probably also named by the Turks.

172 212 The dense forests of this region made communication between various tribes more difficult than it would have been in the open steppe. Hence arose the necessity of making on the bark of trees, or the flat surface of the rock, signs conveying various kinds of information. These signs, called by the Russians *myety*, gave rise to the pictographic writings called *pisanitsy*. Some of them seem to have been a means of conveying tribal information and a chronicle of events, others to have been connected with the religious cult, and these latter are very much like some of the pictures on the modern shaman's drum.[1] Still others may be nothing more than tribal *tamgas*. Great numbers of such engraved or painted pictographs are met with in the forest region of the northern Altai and upper Yenisei, while they are never found in the open steppes, where communication can be carried on much more easily by means of messengers on horseback or by smoke signals, and where chronicles are handed down by word of mouth.

[1] N. M. Yadrintseff, *The Ancient Monuments and Inscriptions in Siberia*, pp. 456, 476.

[i.e. the region of the Yenisei --- Analyst]

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Curiously enough, it is recorded in the old Russian Cossack reports of the seventeenth and eighteenth centuries, made accessible of late years, that the Kirghis, who were then fighting with the Mongolians of Jungaria, tried to communicate with the Cossacks, and to show them tracks through the forest, by means of such pictographic signs.[1]

In comparing the life of the old inhabitants of this region with that of the modern population it is natural to begin by considering the form of their dwellings. Unfortunately there are no indications as to the type of habitation of the people of the Bronze or the Iron Ages. The region furnishes, however, such a collection of various types of dwelling, that it is not fanciful to assume a long evolutionary development. First there is the very primitive tent, *suyulta*, or *alenchek* if covered with birch bark. Then there are quadrangular wooden dwellings called *aida*, still without windows. Next come wooden structures covered with earth, and provided with a window. These are called *kuzenek*, and in them a clay stove, *chuval*, has already replaced the smoke-hole of the more primitive types. There is an elaborated form, called *spa*, in which the whole structure is raised higher from the ground, and given a hexagonal shape, with a sloping roof. Within, it has a kind of small vestibule. The tent also has its line of development, for the use of such of the population as devote their attention to cattle-breeding, and hence are seasonal

[1] *Memoirs of Siberian History, Seventeenth Century*, vol. I, No. 58. N. N. Kosmin, in one of his recent journeys in the Amyl Taiga of the Minusinsk country, records that his Tatar guide, on striking camp left behind a notched stick, the notches on which indicated: 'Five of us slept here one night and went away in two boats' (N. N. Kosmin, *Chern*, p. 99).